tered in the villages--a first son may be passed over in favor of a second son because of mental disability, gross incompetence, or excessive drinking, or the father, by selling his land to his other sons may in effect disinherit his first son. These actions involve the courts and it is rare for villagers to engage in litigation. In practice, the first son almost invariably succeeds. On his marriage, the first son and his wife live in the home of his parents. There are some exceptions to this. Since the war, some first sons in agricultural communities have found opportunities in business in Naha, in larger towns like Itoman or Nago, in military government or in Okinawan government positions. In this case, the first son does not live with his parents, but he continues with this new work in the strange town, the parents on their retirement, or as they become more helpless, joining the son. But in cases where the first son continues in the occupation of his father, this is the usual and expected practice. Only long standing incompatability between father and son prevents such an arrangement.

One point regarding the future of the family system that may assume importance in Okinawa is that the responsibilities of the first son increase with any decline in opportunities for succeeding sons. The traditional outlet for sons other than the first in Oriental countries has been migration to the cities, to lands of new settlement, or emigration to foreign countries. In Okinawa, emigration to various parts of the world, the South Seas, Hawaii, Peru, Brazil has been the most important of these outlets. Its history cannot be understood without appreciating this fact. Both first and succeeding sons have emigrated. With the virtual stoppage of emigration, the only solution for second and succeeding sons would seem to lie in opportunities coming from military installations, government work, industrial and urban development, in addition to the present opportunities in agriculture. If with a growing population, the family system begins to break apart, it will probably be first noticed in the inability of the first sons to bear increased responsibilities.

For this reason, it is interesting to record some observed attitudes of first and other sons in the villages studied. These attitudes are personal ones. No inter-village comparisons can be made. The first is one of pride in being a first son and in assuming the headship of the house but dislike of the responsibility of providing for siblings, especially when the estate is not large. Dislike of the responsibilities of being the first son was most observable in Minatogawa. Here the lack of land, succession merely to a house site, a boat or fishing gear, but with the same responsibility for care for younger brothers and sisters, parents and grandparents put the clearest burden on the first son. The financial burden of paying for anniversary celebrations on the death of a relative is especially onerous. There is only minor help from younger brothers. This fact is not resented as a lack of generosity of the younger brothers who by now would have branch houses of their own; it is part of the family system. Younger brothers might contribute, as one first son jokingly said, fifty yen to a celebration that cost two thousand.